



A

TIPE OR FI- gure of Friend- ship.

Wherein is liuelie, and compendi-
*ously expressed, the right nature and pro-
pertie of a perfect and true
friend.*

Also a conclusion at the end in the
praise of Friendship.

Written by. W. D.

*Non aurum, non adamas, fulget splendidius, quam
bonorum mentes consentientes.*

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THE LIFE OF

JOHN F. MASON

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TO THE WORSHIP-
ful and worthie fauourers of lear-
ning, Master VVilliam Cravne, and
and Master VVilliam Parker, Ci-
tizens and Merchants of London

W. D. wisbeth all earthly pro-
speritie, and heauenly
felicitie.



THE ancient *Grecians* (as *Aristo-
tle* writeth) accustomed to erect
the Temples of the *Graces* called
Charites in the midst of their Ci-
ties, to the ende that the Citizes
might thereby be admonished of
Amitie, mutuall *Beneuolence*, &
Charitie: In regard whereof wor-
shipfull friendes,) considering
with my selfe the imbecillitie of our nature, the malignitie
of mortall mindes, and the dangerous daies of this our yron
age, finding a lamentable defect of *Friendship*, and fearing a
finall fall & decay of the same; I, not wallowing in wealth,
being farre from the abilitie of building a Temple of the
Grecian *Graces*, haue according to my slender facultie fram-
med a *Figure* fully fraught with the glorious gifts of a God-
desse: more worthie to be purtraied with the cunning pen-
cill of *Protogenes*, than so dimlie adumbrated with the run-
ning penne of *Agatharcus*. Which if it deserue not to be sci-
tuated in the midst of the Citie as the Grace *Aglaia*, nor to
bee placed on some high pinnacle as the Image of *Miner-
na*, yet it may be suffered in the corners and Suburbes of the
same in the honour of *Amicitia*. Through whose beneuo-
lent aspect and goodnesse, some men may bee perhaps the
sooner moued to *Amitie*, *Friendship*, and gratefulnes. We
read that *Apelles* by a picture caused the *Egyptians* to ab-

horre & hate derraction as a mosteous cope share of vices,
& I wisht this present *Figure* may be an alectiue to our *Angliani* to entertaine & embrace *Friendship* as a mightie cō-
panion and aide to vertues. And forasmuch as *Friendship*
doth chiefly consist *inter duos*, and can haue no essence but
inter bonos, I haue been the more emboldened (although
vnknownen) to presume of your Worships fauourable ac-
ceptance hereof: who, as popular fame pronounceth, as wel
for your accustomed curtesie towards all men, as also
for your continual Amitie and brotherly loue one towards
another in faithfull societie, doe rightly resemble friend-
ships nature and proprietie: to whome I humblie present
and offer the same. Wherein, if my presumption shal breed
preiudice, or cause me to be checked with dislike, I shal be
choked with despaire for euer practising my pen againe in
anije such petite pamphlet, yet though it were to my fami-
liar frends. Thus wishing your Worships all manner of
temporall benefites, and spirituall blessings, I end and hum-
bly take my leaue.

Your Worships to use.

Walter Dorke.

Inuitat ad magna qui grateranter suscipit modica.

The

The Figure of

Friendship



As the life of man generallie, much open
to many miseries: so is it speciallie
relieved by two remedies; according to
that worthy saying: *Primum inuncta resu-
perans aut animo, aut amico.* That is to
say all things are to be overcome, either
with the fortified power of a patient
minde, or with the forthright presence of a faithfull friend.
That comfort can there be more propitiate or present to a
pensive mind, than to pokke out the plaints thereof in the
secret bosome of a sincere friend, by whose sweete communi-
cation is recovered a soveraine delight, and soveraigne comfort
tion, as a most cordiall medicine against all griefes.

Architas of Tarento teacheth us that life is no life being
led without the loyal love and liking of some that are living:
neither is his ioy, any ioy, that dooth not enjoy some friend
with whom he may be jointly ioyed in: so that if a man
should climbe vp to the skies, & take a full view of the bright-
nesse of the heauens, and contemplate the beautifull sight of
the starres: and behold all the wonderfull workes of God
vpon the face of the earth: the admiration thereof would be
but vnpleasant without some friend to whom hee might
make relation of the same.

Scipio Minor when he went forth of his house at any time
would earnestly endeavour himselfe to finde out some compa-
nie among whom hee would make one his familiar friend
before he returned home againe: saying there is no better
possession than the fruition of a friend.

Titus Vespasianus the Emperour on a certaine time finding
by feeling his owne conscience that he had not pleased any
person the day passed, complained with this clause, *Diem
amicis perdidit.* I haue (saith hee) lost a day, by neglecting the
dutie of a friend.

Dionysius the Tyrant was so amazed at the friendship

The Figure

of Damon and Pithias that it translated his minde from being tyrannous towards them, to become almost amorous with them, as it may appeare by his owne petition. *Rogo ut me quoque in deſtram amicitiam recipiat.* I beſeeche you (ſaith he) receaue me alſo into your ſacred ſociette.

King Darius doubted not to ſay, hee had rather enioy his faithfull friend Zopirus free from wounded face and deformitie, then a hundred ſuch cities as Babilon with al their welch and ſuperſtuitie.

Achilles being demanded of Ajax, which were the greateſt labours that euer hee ſuſtained; answered, the labours that hee endured for his friends. And being againe demanded of the ſame, what trauailes and paines ſeemed to him moſt pleaſant: ſaid, the trauailes and paines hee took for his friends. Signifying thereby, that a man endued with an heroicall heart ſhould alwaies be inflamed with a deſire of doing good to his friend. And to the like end and purpoſe, a certain Philoſopher compared a perfect friend to a good proportioned horſe in ſeauen properties as followeth; hauing

A ſteele head	by humble conuerſation.
A ſharpe eare	to be quick of hearing & ready at enery call.
A ſoft mouth	to the end his tongue be temperate.
A hard hoofe	to endure trauaile.
An open hand	to doo good deedes.
A ſure foote	to continue in amitie.
A bay colour	for his good remembrance.

Some alſo affirme that true friends ought to be like mulberie trees which bring forth their fruit at ſuch times, that they neither feare the froſts of May, as the vines doo; nor the miſtes of October, as the pearres and Quinces doo. Thus among the auncient Romans and Grecians friendſhip hath been had in great reuerence, but thow the iniquitie of our time it is now become, *tam rara avis in ſorris*, that a man may as ſoone ſee a black Swan, as finde out a faithfull friend.

And here I imagine ſome may ſay of the ſecond ſort of

of friendship.

tion. First, whether the late sanguine & amelle of loue, which began to creep in among vs, haue any fellowship with Friendship. Secondly, whether the holy league may be linked in the golden chaine of charitie, or contained in the silver band of amitie. To them both I answer negatively: and first as for the familie of loue, I thinke them fitter to be termed the familiars of Ibsit, and of the familie of Lucifer: they are a sect giuen to sensuality, stirred up by some infernall spirit, to make a confusion of all things generallie, the which is so odious that as I loath to thinke of it, so will I leaue to speak of it.

And as for the holy league, which some call the belly lake or hellish legion, how farre they are from amitie or honestie, France can best Iudge, of whose loyalty they haue had experience but too lately. The first original and birch of the was like to an butcherly monster ripped out of the bowells of rebellion, and fostered up with the poisoned teares of treason, and will be still mainteyned by their mistres abhominatyon, untill the breath of Gods wrath worke their destruction. Wherefore the Friendship here is spoken of in this place, is not the tyrannicall friendship of the holy league, nor the filthie friendship of the falseminded familie of loue, nor the froward friendship which a man may haue at Billingsgate for a bore on the eare, nor the profitable friendship which is among Merchants, nor the pleasant friendship which is among Courtiers, nor the common friendship which is among Clownes, but it is the true, perfect, and vnspotted friendship, which is neither for pleasure partly, nor for profit chiefly, but for vertues sake onely.

And because no man should be deceived, as the painter who supposed light colours to be thinnest, I haue set downe certaine Articles, precepts, or maxims of the lawe of Amitie appertaining to the forgetful, the idle, the foolish, who soeuer dooth not obserue and perfoyme, cannot obtaine the name of a sincere friend.

First, That Friendship is to be esteemed more than all earthly things.

.q The Figure

Friendship is a rare and precious thing, which cannot be
 where there is not a true and honest heart of good
 will. A faithfull friend is as a second selfe. A
 Friend ship must not be desired for profit or gain, for
 Friend ship cannot be changed no more than Nature,
 but is of continuance. In friendship there is a great
 sweetness. Envy is a great plague to Friendship. Flattery
 is an other enemy to Friendship. A man must neither grant to his friend, nor request
 any thing of him that is unlawfull or dishonest. A true friend
 will not be a friend to a covetous man, nor to a man of ill
 fame. Friends must not flatter, but boldly and freely ad-
 vertise, admonish, and counsell one another. The chiefest trial of a friend is in time of necessity.
 True friendship is hard to be found among great
 men. A faithfull friend in weale and woe is all one. A friend
 must neither be a tale carrier, nor a tale
 creditor. Friends ought to remember good turnes. A reverent and modest bashfulness ought to be in
 friendship. Pleasant speeches and courteous manners be not
 the worst lawes in friendship: but lecherousness and
 filthy conversation ought to be in any wise shunned. A true friend
 is a great treasure. We cannot doo too much in friendship.
 Among friends all things should be common. Finally, they are all included in this definition. Friendship is a perfect consent and agreement with benevo-
 lence & charity in all things, appertaining as well towarde
 God as men. These precepts duly considered, a true friend may be
 easily discerned, & yet you may sooner by definition declare
 what he is, than by demonstration shew where he is.

of friendship.

This excellent worthie topique and fashion hath been long known
 as one banished from euery Nation, not hauing any certain
 place to make abode in. As in Rome; for they are too
 couetous, superstitious, and vaine glorious: As in Turkies;
 for there Mahomet is too monstrous: in India; they are too
 rude and barbarous, in Italy proud and ambitious, in Spaine
 disdainfull, bile and vicious: in France craftie, fierce and furi-
 ous: in Germanie and Denmarke they dedicate themselves
 to Bacchus. But I would I could iustly repute ourselves to
 be cleere from all these vices, & more apt to embrace Friend-
 ship here in England: for that it hath the name and fame to
 be a most flourishing Island, where religion hath appeared,
 where peace and concord hath been placed, and the people ac-
 counted blessed manie yeares; which God continue for ever.
 And here in this point, I cannot passe without some reueres
 and honozable mention of the Quēenes most excellent Ma-
 iestie: neither can anie man sufficiently admire the most ab-
 solute and rare perfections of her Highnesse herotcall minde;
 by whose regall beneuolence & bountie, full many are made
 happie, whose great mercie, abundant naturall clemencie, &
 unspeakable lenitie (euen towards her greatest enemies) do
 merit immortal memorie. And if I should particularly speak
 of her Maiesties mightie Friendship to forreine Princes: if
 I should declare her gracious inclination and readinesse in
 aiding the oppressed: if I should shewe her goodlie zeale in
 planting the Gospell: and to be short, if I could but in the
 least part expresse her princely care, pitie, and pietie towards
 her owne people and countrey, it woulde seeme such, and so
 great, that it might well make all other Princes and Pa-
 tentates rather amazed to heare it, than apt to imitate it.
 What subiect would not shew himselfe as faithfull as Zopi-
 rus? What Courtier would not contend to be as constant
 as Curtius? What Noble man would not offer both life and
 service, as farre forth as King Codrus to the good of so gra-
 cious a Gouvernesse?

Wherefore, if Friendship were thus embraced in the
 Court,

The Figure

Calke, there should be no Gnatho so often with flow tongue flattering, no Thraso so commonly with brazen face bragging: no Davus so continually with double heart dissembling: Curricauourers and clauwbatches, should be contented as irksome and perillous: Sycophants and Shifters, should be pronounced as execrable & odious: Parasites and platter-friends, should be proclaimed as pestilent and pernicious.

In like manner in the Citty, if they would whip out the spaniels that will saune when they are emptye, and beat out the dogges that will bite when they are full, and seare away the crows that will eate by quicke bodies, and flap out the flies that will sting Alexander, and ridde themselves of the Friers fleas that are bred in euerie corner; then should they not haue so manie wilful murders to molest them in the day, no; so manie secret robberies to disquiet them in the night: then should not our hearts be so much heated with hatred & spitefulnesse, no; our tongues so tipped with tauntes and bitterness, no; our deeds so distained with mischief and noughtynesse: then should reason rule onely in the head, & treason should be trodd vtterly underfoote: then should Cities bee gouerned peaceably, and people in all places liue prosperouslie: which God grant continually.

So necessarie, great & infinit are the comodities of Friendship, that they seeme to take the Sunne out of the world, which would remooue Friendship from amongst vs: without the which, nothing is so well staid, but it may bee soone destroyed, nothing so strong but it may easely be beaten downe, nothing so firmly settled but it may be vtterly subuerred: yea without Friendship no house can be wel guided, no Citty well gouerned, no Countrey safe preserved, no State long continued, no no; anie thing in the vse of man rightly ordered. It is so conuenient for the Court, and so fit for the Countrey; it is such a treasure abroad in the warres, and such an ornament to the Citty in time of peace: that as

Tully

of Friendship.

Tully testifieth, there is no gift giuen of God to man (Sapience only excepted) more agreeable to nature, more comfortable to the heart, more pleasant to the minde, or more profitable to a Publique weale: although some rather regard riches, other more esteeme health, manye chieslie preferre honour, most of all vaineely delight pleasure: but yet neither the vse of riches, nor the worship of wealth, nor the praise of honour, nor the delight of pleasure, nor the happines of health, may bee compared with Friendship: for which way soeuer thou takest, it turneth with thee: if thou goe forward, it followeth thee: if thou call, it is at hand: if thou looke for it, it is linked vnto thee: in no place is it excluded, at no time out of season, in no cause troublesome: wherefore it may be well said, that wee vse neither water, nor fire, nor earth, nor aire, in more places than we doe Friendship. It maketh prosperitie to shine most glorious, and causeth aduersitie to seeme nothing grievous. It suffereth neither the heart to be daunted, nor the courage in any case quailed: wherefore being absent, yet are they present: being needie, they haue inough: being poore, they haue plentie: being weake, are strong: yea and I had almost said that which is more strange, being dead are aliuie: insomuch, that the death of the one seemeth blessed, and the life of the other nothing blemished, so great is the honour, so gracious the remembrance, so godly the zeal that is bred in Friends one toward another. He looketh vpon his faithfull friend, doth behold a perfect patterne of his owne person, being as it were an *Alter ego*, that is another himselfe. What was it that caused *Phocion* to say, he neuer denied any thing to his faithfull friend *Nicoles*, was it not Friendship? What was it that moved *Damon* to yeelde himselfe a pledge for the life of his companion *Pithias*, was it not Friendship? What was it that moued *Titus* to come downe from the Bench of authoritie, and accuse himselfe to acquitte *Gisippus* from miserie, was it not Friendship? What was it that inflamed *Pilades* to present his owne person to saue the life of *Orestes*, was it not Friendship? To be short, what was the

The Figure

renewed that the two honorable Romans, Scipio and Laelius so greatly loved; insomuch that one house served them both, one fare, one ioint studie, one delight, one content in all things: not onely in priuate affaires, but also in publique, in treaties, in voyages, in sojourning, at home and abroad all were alike common: was not this a laudable kind of Friendship? Yea, to make our full period, (though Friendships praise be infinite) such is the force thereof, that mightie Kings haue desired it, it is so glorious: famous Philosophers haue honoured it, it is so specious: cruell tyrants haue been amazed at it, it is so victorious: all men in general haue praised it, it is so precious: and yet few haue effectually at any time attained vnto it, it is so miraculous.

FINIS.



